Continued from the First Page.

good to the Church either spiritually or materially, and should be at once abandoned; therefore Resolved. That the rector be requested to dispense with the processional and recessional hymns; changing the stoles; the use of lighted candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or dolug anything which may come in conflict with the spirit of the foregoing preamble.

THE RECTOR PROTESTS. At a meeting held on November 23, the rector in the chair, he read a protest to the resolutions

passed at the last meeting, as follows:passed at the last meeting, as knows:

Whereas, At a meeting of the rector, wardens, and vestry of St. Clement's Church, held on the 2th of November, 1870, two resolutions were ordered to be placed upon the minutes. The rector enters his protest as follows:

To the matter of the first resolution, the rector enters the rector of the matter of the first resolution.

makes no objection. He is ready to enforce it in every particular. But as no sub-"practices" or "customs" are used in the services at St. Clement's Church, he can but feel that the record of such a resolution upon the minutes of the vestry will place him in the mind of the future reader of the listory of the parish, in a false position.
For this reason alone, he protests against the re-

cord of the first resolution.

The second resolution is equally objectionable; for it intimates that the rector has assumed, or may asit intimates that the rector has assumed, or may assume, in opposition to the wishes of the vestry, the right (which undoubtedly belongs to him under the law of the Church) of making a change in the arrangement or furniture of the church. As the rector has made no such change, and as the vestry have no reason to suppose that he intends to make such a change without free and friendly consultation, this resolution also places him in a false position, and he therefore protests against its record upon the minutes of the vestry.

H. G. BATTERSON, Rector of St. Clement's Church, Mr. Allen then withdrew his resolution.

THE RECTOR ASKED TO EXPLAIN. The rector's warden, Mr. Morris, asked leave to put the following questions to the rector,

First. Whether auricular confession is encouraged by the rector or assistant minister of St. Clement's Church? And, whether the same is, or has been practised in the parish building or elsewhere by the rector, or assistant minister, with the knowledge of the

And, whether it is true that the Rev. Mr. Prescott has heard confessions at St. Clement's Church, with the consent of the rector? Second. Whether the rector approves and gives

this assent to the doctrine as to prayers for the dead, advanced by the Rev. H. Goodwin, in his sermon delivered at St. Clement's Church on the evening of the last Wednesday in Advent?

And whether the propriety of prayers for the dead is taught to the Sunday-school teachers, or to the

children?
Third. Whether in the celebration of the Holy Communion at St. Clement's Church, water, or any other thing, is permitted to be mingled with the wine during the service, by the celebrant or his HE ANSWERS,

To which the rector thus responded:-To each clause of the first question, the rector re

plied in the affirmative.

To the second question, the rector replied:—
To the first clause—That he is not responsible for Mr. Goodwin's teaching.

To the second clause—That he has no persons

knowledge as to that clause
To the third question, the rector replied:—
That water is mixed with the wine in the challes, before the oblations are placed on the altar.

AN UNUSUAL EVENT. Mr. Lambert then offered a resolution to the effect that the questions thus put and the an-

swers thereto be referred to a committee of three to take the whole into consideration and report at the next meeting. The rector declined to put the question on this resolution, inasmuch as it referred to mat-

the vestry had nothing to do. The rector's warden then took the chair, put Mr. Lambert's resolution to a vote, and it was adopted. The committee appointed consisted of Messrs. Lambert, Morris, and Tilden.

ters concerning himself alone, and with which

PRAYER FOR THE DEAD. At the next meeting of the vestry, Jan. 12, 1871, Mr. Lambert read the report of the majority of the committee to take the whole matter of the questions put by Mr. Morris, and the answers thereto, into consideration, which took the shape of the following resolution:—

Resolved. That the rector be requested to inform himself as to the teachings of the Sunday-school, either to teachers or scholars, on the subject of prayer for the dead, and to report to the vestry at an journed meeting. Mr. Tilden read the report of the minority of

the committee in the same words, with the following words added, viz .: - "And that the committee be discharged from further consideration of the subject.' On motion, the report of the minority of the

committee was accepted, and the committee was discharged.

MORE UNPLEASANTNESS. Mr. Lambert then offered the following:-

Resolved, That in view of the differences and want of confidence existing between the clerical and lay authorities of St. Clement's Church, a dissolution of the present pastoral connections would be acceptable to the vestry. This resolution, after considerable debate, was

AN ATTEMPT TO HARMONIZE MATTERS. At the next meeting, on the 18th of January, Mr. Lambert withdrew the resolution given above, and substituted the following, looking towards peace:-

Whereas, At the last meeting of the vestry a disposition to harmonize the present differences of opinion between the rector and vestry was manifested, the rector having expressed a willingness to fested, the rector having expressed a willingness to meet the wishes of the vestry in the manner of conducting the services and in the teachings, where the same did not conflict with his sense of duty, which should be met in like spirit by the vestry; and Whereas, Hopes are entertained that some arrangement mutually satisfactory; and not liable to be misunderstood, may be reached by further conference;

Resolved, That with that end in view a committee consisting of the rector and rector's warden, be ap-pointed to confer on this subject and jointly suggest, at an adjourned meeting of the vestry, a basis for the mutual and satisfactory adjustment of the dif-

This was adopted.

FAIL TO AGREE. At the vestry meeting on Februray 9, Rector's Warden Morris (who, with the rector, was, at the meeting of the vestry held on January 18, 1871, appointed a committee to confer on the subject of the differences between the rector and the vestry, and jointly suggest at an adjourned meeting of the vestry a basis for the adjustment of those differences) stated that the rector and he having falled to agree, had each put in writing his plan of a report to the vestry, and agreed that the two should be presented to the bishop of the diocese-that this had been done, and that he, Mr. Morris, had written a letter to the Bishop, enclosing the two papers—that this letter had been submitted to the rector and approved

THE LETTER TO THE BISHOP.

This was the letter sent by the rector's warden, Mr. P. P. Morris, to the Bishop:—
To the Right Rev. William Bacon Stevens, D. D., Bishop of Pennsylvania: -Differences of opinion touching certain points of doctrine and practice having arisen between the rector and vestry of St. Clement's Church in this city, the subjects in question were finally referred to a committee consisting of the rector and the writer to report a plan for harmonizing the differences. The subjects which principally embarrassed us were those of confession and prayers for the dead. As to the first, the rector thought his priestly office gave him the right, not only to hear the confessions of penitent sinners seeking relief in that way, but to follow the contession, when satisfied of the reality of penitence, by absolution adminis-ed in private; and he declared that could not conscientionally undertaken to say that the same shorld not be practised in St. Clement's parish; neither could be undertake to say that the practice of confession, to be followed by private absolution,

as a proper Christian duty. He maintained his right, and declared his intention, to grant absolution privately when he mus considered it proper to do so.

should not be taught or encouraged in the parish

As I could not agree to this view, I suggested consultation with you, when the Rev. Dr. Batterson proposed that the papers prepared by us respectively should be submitted to you, in your official capacity, for your opinion in the premises, Dr. Batterson at the same time authorizing me to state his views to you as I have given them above. To which I assented.

The paper marked "B" is Dr. Batterson's proposition for allaying the difficulties. The paper marked "M" contains what I thought was essential, and is in the form of a report to the vestry from the committee already mentioned. We submit these papers in the hope that you will be able to give such counsel as will secure

harmony and prosperity to St. Clement's

Very respectfully, your obedient servant, P. P. Morris.

THE RECTOR'S PLAN. The paper (marked B) by which Dr. Batter-son proposed to settle the difficulty, after de-claring his willingness to consult or be consulted by any warden or vestryman, "in the free, frank, open-hearted manliness which belongs to Christian gentlemen," proposes to commit the vestry to the defense of the service as it now stands: "That is to say—processional and recessional hyms, the invocation, the standing of the people during the presentation of alms, to be continued. The banner to be used only at Christmas and Easter, the feast of All Saints and the children's festival. The colored stoles to continue in use until the next General Convention (October, 1871), at which time the decision of the convention upon the subject (if any be made) shall be obeyed."

THE CONFESSIONAL.

"As to teaching," continues Dr. Batterson; "first, private or auricular confession. This matter to be left, as heretofore, entirely voluntary: compulsory confession, having never been taught in the Anglican communion, will never be taught in St. Clement's parish; but in all cases the penitent will be left to make it or not. as his own conscience may decide.

Then the Doctor quotes from "Hooker's Ecclesiastical Polity" (a book recommended by the House of Bishops), among other paragraphs the following, in support of the confession:— "For private confession and absolution, it standeth

thus with us:—
"The minister's power to absolve is publicly taught and professed. The Church not denied to have authority either of abridging or enlarging the use and exercise of that power; upon the people no such necessity imposed of opening their transgressions unto men, as if remission of sins otherwise were interestable methor any such constant. impossible—neither any such opinion had of the thing itself as though it were either unlawful or unprofitable." In a foot-note Hooker quotes from Bishop Jewell:—"As for private confession, abuses and errors removed, we condemn it not, but leave it at liberty." Then adds Dr. Batterson, "Hooker's polity having received the sanction of the House of Bishops and General Convention, wither they were the Bishops and General Convention, without any provise or qualification, may be said fairly to speak the mind of the American Church." As for prayers for the dead, Dr. Batterson says he would like to investigate the subject more thoroughly.

AURICULAR CONFESSION SHALL NOT BE PRACTISED.

Now the committee of the vestry who were to frame a basis for mutual and satisfactory adjustment of the differences between the rector and the vestry put their foot flatly down on auricular confession and priestly absolution by reporting the following:-That they have agreed upon the following as

to doctrine or practice involving doctrine: - Auricular confession, by which we mean private confession, to be followed by priestly absolution, either with or without penance enjoined, shall not be practised in this parish, or taught or encouraged as a proper Christian duty, either as preparatory to the communion or without reference to that sacrament. There being no intention to exclude the services for the visitation of the sick, or prisoners, or the godly counsel to troubled minds contemplated by the exhortation to the communion, or to interfere with the duty to hear the confession of an oppressed conscience bona fide seeking relief tion be given, unless where specially authorized by the rubric.

2. The opinion that prayers for the dead are efficacious, and that they are countenanced or warranted by the Protestant Episcopal Church in the United States of America, to form no part of the teachings of this parish.

3. Bowings to the altar, and prostrations be-fore it, not to be practised by the cleagy, and to be forbidden to the choristers. AS TO CEREMONIES.

The banner to be carried only on Christmas. Easter, and All Saints, and on the children's services when desired. Water not to be mingled with the wine in the

chancel. The question of colored stoles to be left to await the action of the next General Conven-

Nothing new to be introduced into the services, and no changes made therein, without consultation with the vestry, and acquiescence

THE BISHOP GIVES HIS OFFICIAL COUNSEL ON THE QUESTIONS AT ISSUE-THE INNOVATIONS THAT HE CONDEMNS.

The Right Rev. Bishop indited a letter to P. P. Morris, Esq., on the 6th of February last, in answer to a note from that gentleman, with accompanying papers, stating, "We Dr. Batterson and himself] submit these papers in the hope that you will be able to give such counsel as will secure harmony and prosperity to St. Clement's Church." Then says the Bishop:— "The subjects thus laid before me are grave and momentous, and feeling the need of Divine aid, I have carnestly sought wisdom and truth from God, who has promised to give the Holy Spirit to them that ask Him." The Bishop then quotes the paper drawn up by the committee and that by Dr. Batterson, and then says:-

It will be seen by this answer (Dr. Batterson's to the vestry) that the decision of the report is evaded. That whatever the teaching or practice was before the 18th of January, 1871, Dr. Batterson wished it "to be left as heretofore." That he made no offer to discontinue the practice, and attempted to vindicate his course by an appeal to certain pas-sages found in the Ecclesiastical Polity of Richard Hooker. Not a point was conceded.

As the request of the vestry was based on a state of things existing before the 18th of January, and as, but for that state of things, the request to discontinue the practice and teaching alluded to would not have been made, it follows that the plan submitted by Dr. Batterson, in order," as he says, to effect a hearty concurrence of the vestry, and to quiet all differences of opinion on matters of ritual," etc., does not yield one thing to the vestry, but virtually reaffirms his previous teaching, and asks "to be left as heretofore" to his

This view of Dr. Batterson's plan is confirmed by the following extract from your note dated February 2, and which you say Dr. Batterson authorized you to state as his views, and which also Dr. Batterson saw, and added an interlineation in his own hand-

"As to the first (confession), the rector thought his priestly office gave him the right not only to hear the confession of peni ent sinners, seeking relief in that way, but to follow the confession, when satisfied of the reality of the penitence, by absolution administered in private, and he declared that he could not conscientiously undertake to say that the same should not be practised in St. Clement's parish; neither could I cuntertake to say that the ractice of confession, to be followed by private ab scintion, should not be taught or encouraged in the parish as a proper Christian duty, when the penitent cannot otherwise qu'et his conscience. He main-tained his right and declared his intention to grant absolution grivately, when he considered it proper to do so." This, then, is the response of the rector

to the request of the vestry.

I need not stop to point out the fallacy of the argument of Dr. Batterson, that because an author is mentioned in the list of books prescribed by the House of Bishops to be read and studied by candi dates for holy orders, that therefore such author or work has the sanction and authority of the House of Bishops, and may be said fairly to represent the mind of the American Church. for it is too evident to escape notice, but will proceed at once to ascer-tain whether Hooker, whose words he quotes, does endorse the views and practices of Dr. Batterson. The defense which Hooker makes in his sixth book of "confession" and "absolution," is of the three restricted and modified forms then in use in the Church of England. These three forms are—
First, The confession and absolution in the daily

First. The confession and absolution in the daily morning and evening prayer, which are both public The confession and absolution made in the order for the administration of the Holy Com-monion, which is also both public and general. Third. The confession which the sick man is

moved to make, and the absolution following in the English Office for the Visitation of the Sick.

But neither of these forms corresponds to the auricular confession and absolution which Dr. Batterson teaches and defends. For what he contends for is a private confession of well persons, in the vestry room, or some other part of the charch building and the giving to penitents thus confessing a private priestly absolution.

So far from Hooker's approving this, the whole drift of his teaching is against it, as is also the whole teaching of Bishop Jewell, whom Dr. Batterson also quotes; for this able defender of the Church of England distinctly says, "That the priest should hear the private confessions of the people and listen to their whisperings; that every man should be bound to their auricular confession, it is no commandment or ordinance of God. It is devised and established by men, and was lately confessions by the confession of the private of the commandment or ordinance of God. It is

devised and established by men, and was lately con-firmed by Innocentlus the Third" (in the Council of Lateran, 1215.) "A Treatise of the Sacrament." Again he says, in his "Apology of the Church of Eng-iand," part II, chap. VII, div. 2, "That Christ's dis-ciples did receive this authority (touching the keys), not that they should hear private confessions of the people, and listen to their whisperings, as the common massing priests do everywhere now-a days, and do it, so as though in that one point lay all the virtue and use of the keys; but to the end that they should go, they should teach, they should publish abroad the Gospel, and be unto the believing a sweet savor of life unto life, and unto the unbelieving and un-

of life unto life, and unto the unbelieving and unfaithful a savor of death unto death."

As, therefore, the only two cases wherein private confession and absolution are allowed in the English Church, and which are countenanced by these great writers, do not exist in the American Church, it is wide of the truth to say that they, in defending these confessions and absolutions which have been ruled out of the American Prayer Book, "may be said fairly io speak the mind of the American Church."
"The American Church" has spoken out her own mind on the subject, and with no indistinct or faiter-

where the English Prayer Book, is the first of the exhortations to the Holy Communion, has the sentence, "that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice," in the American Prayer Book the reference to absolution is left out, and the passage reads, "that he may receive such gody counsel and advice."

Where the English rubric, before the confession in

the Holy Communion reads:—"Then shall this general confession be made in the name of all those that are minded to receive;" the American rubric says:—"Then shall this general confession be made by the priest, and all those who are minded to receive;" i. a. that the priest is to confess as well as the people.

Where the English rubric directs, after this general confession:—"Then shall the priest (or the bishop, being present) stand up, and turning numself to the people, pronounce this absolution;" the American rubric leaves out the words "pronounce this absolution," and substitutes the single word

Where "The Order for the Visitation of the Sick," in the English Prayer Book, reads:-"Here shall the suck person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall assolve him (if he humbly and heartly desire it), after this sort," and then follows an absolution; in the American Prayer Book, this rubric and this absolution are wholly comitted.

The only confession countenanced by the American Prayer Book other than the two in the Morning and Evening Prayer, and in the Holy Communion, is that in "A Form of Prayer for the Visitation of Prisoners." (This form does not exist in the English Prayer Book, and was taken by the framers of our liturgy out of the Irish Prayer Book, into which

t was introduced in 1714.)
But the language here used is very clear and precise. The rubric says:—"Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confess on of the sin for which he is condemned, and, upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby," etc.
"After his confession the priest shall declare unto
him the pardoning mercy of God, in the form used in the communion service."

Observe here, that the only confession which the

minister's to exhort the prisoner to make is "a par-ticular confession of the sin for which he is con-demned"—that the absolution consists in the minister declaring unto him the pardoning mercy of God, in the precatory form used in the communion service; and, further, that this visitation of prisoners is to be used "when a prisoner is confined for some great or capital crime." So that Dr. Batterson cannot plead this office as sustaining his views of private confession and absolution.

I repeat, therefore, that the American Church has spoken for herself. She recognizes no inherent right in the minister to hear confession and grant absolution outside of the forms and ways specially provided; and by her legislation, direct and ludirect, has protested against private confessionals and pri-

In the language of Bishop Hobart, "The Churchman justly deems auricular confession and private absolution an encroachment on the rights of con-science; an invasion of the prerogative of the Searcher of hearts, and, with some exceptions, hos-tile to domestic and social happiness, and licentious and corrupting in its tendency."

and corrupting in its tendency."

These words, though strong, are not too strong; for the history of the confessional is one of the foulest pages in the annals of the Church of Rome. God forbid that there should be any revival of such a system in the Church. There is nothing that will more invade the sanctity of domestic life and destroy the purity of woman's heart; nothing that will breed more loathsome ideas in the minds of the so-called penitents, and foster lust and crime in the socalled father confessors, than the teaching and practice of private auricular confession and private riestly absolution. Our American Church, by excluding everything from her liturgy that savors of such a dectrine, has

wisely gnarded against this evil. For, however mild and pure this may now appear in its first beginnings, it will not long remain so, for the system advocated only needs a vantage ground and a little headway, to become as debauching in its results to the mind, and soul, and body, as the system which it initates has already proved itself to be all over the world. As Dr. Batterson "maintains his right and declares his intention to grant absolution privately when he considered it proper to do so," and as this whole subject is now submitted to me for my decision and judgment, I therefore declare that all private confession and absolution, save only in the way, and under the special circumstances, provided for in the form for the visitation of prisoners, is, in my opinion, contrary to the doctrine, discipline, and worship of the Protestant Spiscopal Church; and that it is an erroneous and strange doctrine, which I am bound, as far as in me lies, to banish and drive away from that portion of the Church over which the Holy Ghost hath made me overseer. Hence, I require the officiating minister in St. Clement's parish to discontinue all teaching and practices which lead to or countenance such private confes-sion or private absolution

The second point noted in the paper, marked "M." is concerning prayers for the dead, and is in the following words:—"The opinion that prayers for the dead are efficacious, and that they are countenanced or warranted by the Protestant Episcopal Church in the United States of America, to form no part of the teachings of this parish.

the teachings of this parish.

Dr. Batterson, in his paper marked "B," says:—
"The rector would fixe to investigate the subject more thoroughly, and asks for time to do so. So far in his investigation he finds that for the Brst 1500 years of the Church's history, no liturgy is extant which does not contain a petition to the effect that the souls of the faithful departed may apply a properties less and fearthful departed may apply a properties and fearthful departed may apply apply the properties and fearthful departed may apply the properties and fearthful departed may be applyed to the properties and fearthful departed may be a properties and fearthful departed to the properties are the properties and the properties are the faithful departed may enjoy perpetual rest and fe-licity in the realms of paradise. The whole subject shall receive his careful attention. As he has never taught a word on the subject, the vestry need have no fear of his doing so until he has satisfied nimself entirely as to the teaching of the Church." Though Dr. Batterson has not, as he says, "taught a word on the subject." yet he allowed others to teach and preach it from his pulpit, and as privy to, and cognizant of, such teaching, without rebuking or controverting it, he is and must be held responsible to such arrogeous deciring.

or such erroneous doctrine. The vestry would never, as in the paper before me, request the discount nancing of teaching an opi-rion, if the opinion had not been taught. The fact that "the opinion that prayers for the dead are citi-cacious," has been broached and arged on several occasions, is the ground of the desire herein ex-pressed, that it "should form no part of the teaching of this parish.

Upon the subject in general I beg leave to say that there is not a single passage of canonical Scripture, nor a scalence in the book of Common Frayer of the Protestant Episcopal Church, that warrants or countensness, by any fair and honest interpretation, prayers for the dead.

The two passages in the Prayer Book that are usus ily relied on by the advocates of this doctrine are found in the prayer for the whole state of Christ's church Militant, and in one of the prayers in the burial service. The first sentence is:—"And we also bless Thy holy name for all Thy servants departed this life in Thy faith and fear, beseething Thee to give us grace so to follow their good exam-Thee to give us grace so to follow their good exam pics, that with them we may be partakers of Thy heaverly kingdom.

heaverly kingdom."

Here is simply a blessing of God's name for His servants departed this life in His mith and fear—a besecching of God for grace to follow their good example, and recognizing the feet that they, in consequence of departing in faith and fear, are partakers of God's heavenly kingdom. We ask him to grant that "with them" we may be partakers also.

The passage in the prayer in the burial service is this:—"And we beseech Those that we, with all those who are departed in the true faith of Thy hely Name, may have our perfect consummation and bliss in Tay eternal and

heavenly kingdom," etc. By no honest interpreta-tion can we from these passages defend or sanction prayers for the dead.

When we consider that errors of the gravest sort When we consider that errors of the gravest sore have clustered around this doctrine of prayer for the dead, that out of it grow the fearful errors of masses for the dead and the horrors of purgatury, we cannot but be thankful that the framers of our Prayer Book left out of it everything that could be justly censtrued as teaching or countenancing such an error. But as Dr. Batterson says "he has never another work to the subject of the restrict and the such that the same and the sam taught a word on the subject," and "the vestry need have no fear of his doing so until he has satisfied himself entirely as to the teaching of the Church," I

himself entirely as to the teaching of the Church," I need say nothing further on this point.

The third topic in the paper marked "M" is thus expressed:—"Bowings to the altar and prostrations before it, not to be practised by the clergy and to be forbidden to the choristera."

Upon this br. Batterson says nothing

These bowings and prostrations and the like are novelties, only very recently introduced into the American Church, and have no warrant or sanction from any rubric or usage of our communion. They also symbolize the Romish doctrine of a local and objective presence of the body and blood of Christ on the holy table. This I consider to be one of the most specious and dangerous of all the errors now so subtly inculcated by the pulpit and by the press; for it is inculcated by the pulpit and by the press; for it is the germ out of which naturally grows the whole ritualistic system, and once admitted, and logically blowed out, the only sequence is submission to the burch of Rome.

I carnestly request, therefore, that all bowings to the altar, and prostrations and genuficixons before be henceforth discontinued in St. Clement's

Church.

The 4th point in the paper marked "M," is concerning the use of the banner. Both the rector and vestry agree as to restricting the carrying of the banner on Christmas, Easter, the Feast of All Saints, and in the Children's services.

This is another innovation which I conscientiously

condemn, as being an unnecessary and improper parade and spectacle in the house of God. I grant that there may be special occasions, such as Sunday school anniversaries or the gathering of Church so-cieties, when, for the sake of interesting children or designating classes or societies, such banners may be allowed as harmless; but to introduce them into the ordinary worship of the great congregation, is to set up a pomp and display unknown in the ear-liest ages of the Church, and unknown in the Church in these United States until within the last five years. I hope, therefore, that the carrying of the banner in St. Clement's Church will be dispensed with, save only in the exceptional cases which have specified above.

The fifth point mentioned is, "Water not to be mingled with the wine in the chancel." Dr. Batterson says nothing on this point.

The American Church, neither by rubric, canon.

nor usage, sanctions this practice, and I request that it be henceforth omitted. Sixth. The wearing of colored stoles is by both parties left to the decision of the next General Convention; though Dr. Batterson announces his intention to continue their use. There is no authority for the use of the colored vestments of any kind in our Church; and the uninterrupted usage of the first seventy years of our existence as a National Church condemns the practice, which I

request may be discontinued.
Several of these points which I have referred to may seem small and harmless. Each in its singleness may be so: but when aggregated they indicate a growth of symbolism and a drifting error-ward that cannot be too speedily checked, if we would defend the faith once delivered to the saints. I have thus, as you desired, given you my official counsel and opinion upon the points submitted

How far my judgment will secure harmony and prosperity to St. Clement's Church will depend on the course which the rector shall pursue, as well as on the mederation and firmness of the vestry. If, as I trust, Dr. Batterson recognizes himself bound by his ordination vows, and amenable to the rubrics and canons of the Protestant Episcopal Church, he will, I am sure, yield to the decisions here given, at least so far as to cease practices and teachings which are here discountenanced; for it would which are here discountenanced; for it would certainly be a mockery of Episcopal authority, and bad faith towards the vestry of St. Clement's, after mutually agreeing to submit the controversy to the "Ordinary," and receiving his opinion thereon, to ignore his judgment and counsel in the premises, and to centime to act as if he had pronounced no decision in the case. decision in the case.

Praying that the Great Head of the Church may

direct your minds and hearts into the way of truth and peace,
I remain your faithful friend,
And servant in Christ,
WM. Bacon

WM. BACON STEVENS, Bishop of the Diocese of Pennsylvania. When these papers had been read to the vestry, the question was put to the rector as to what he intended to do in regard to the Bishop's letter, to which he replied that the vestry, as a vestry, had nothing more to do with it. A REQUEST TO THE RECTOR.

On the 23d of February last, at another vestry meeting, Mr. Morris offered the following, which was passed:-

Resolved, That the rector be respectfully requested to conform the teachings, practices, and ritual of this purish to the requirements and requests of the Bishop, as contained in his letter to Mr. Morris, laid before the vestry at the last meeting, and of which a copy is in the possession of the rector, and that secretary send a copy of this resolution to the Bishop.

Another resolution was adopted, that in order to give the congregation a clear understanding the existing differences of opinion, the minutes of the vestry be printed and circulated among the members of the church.

FINANCIAL.

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They are issued for the sole purpose of building the extension from MILTON TO WILCIAMSTORT, a distance of 30 miles, and are secured by a lien on the entire road of marly 100 miles, fully equipped and doing a flourishing business.

When it is considered that the entire indebtedness of the opposite with the less than the opposite of the contract of t

when it is considered that the entire indeptedness of the company will be less than \$16,000 per mile, leaving out their Valuable Coal Property of 1300 acres, it will be seen at once what an unusual amount of security is attached to these bonds, and they therefore most commend themselves to the most pruden investors. An additional advantage is, that they can be converted, at the option of the holder, after 15 years, into the Preferred Stock, at par.
They are registered Coupon Bonds (a great safeguard), issued in sums of \$500 and \$1000. Interest payable February and August.
Price 92% and accrued interest, leaving a good margin for advance.

margin for advance.
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In connection with our London House we are now prepared to transact a general

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Having direct telegraphic communication with both our New York and Washington Offices, we can offer superior facilities to our customers.

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Pamphlets and full information given at our office, 2 2 3mrp No. 114 S. THIRD Street, Philada.

Wilmington and Reading Railroad

7 PER CENT. BONDS.

Free of Taxes.

We are now offering a limited amount of the SECOND MORTGAGE BONDS of this Company

At 82% and Accrued Interest.

The Bonds are issued in

\$100s, \$500s, and \$1000s,

COUPONS PAYABLE JANUARY AND JULY.

We placed the FIRST MORTGAGE BONDS of this Company at 85 per cent. They are now bringing on the open market 95 per cent. This fact is strong evidence of the standing and credit of this Com-

The road is now finished and doing a large and profitable business.

WM. PAINTER & CO.,

BANKERS.

And Dealers in Government Securities.

No. 36 South THIRD Street.

PHILADELPHIA. 5 PER CENT.

New United States Loan.

Agents appointed to receive subscriptions or ex-

FOR 5-20 BONDS.

Books now open and information furnished as

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PORTAGE LAKE AND LAKE SUPERIOR SHID CANAL 10s. Secured by first mortgage on the canal (now completed), and on real estate worth five

times the amount of the mortgage. LAFAYETTE COUNTY, MISSOURI, 10s. DOUGLAS COUNTY, NEBRASKA (including Omaha), 10s, and other choice Western county and city bonds, yielding good rates of interest. WESTERN PENNSYLAVNIA RAILROAD 68, endorsed by the Pennsylvania Railroad Company.

For full particulars apply to HOWARD DARLINGTON.

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Tealers in Mercantile Paper, Collateral Loans, Government Securities, and Gold. Draw Bills of Exchange on the Union Bank of London, and issue travellers' letters of credit through Messra, BOWLES BROS & CO., available in all the cities of Europe.

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Sunbury and Lewistown Railro Company 7 PER CENT. GOLD

First Mortgage Bond

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INCORPORATED MARCH 10, 1812. CHARTER PERPETUAL.

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CHANGES.

DRAW BILLS OF EXCHANGE ON TUNION BANK OF LONDON. \$3 fms CITY ORDINANCES.

PHILADELPHIA, March 17, 1871. In accordance with a Resolution adopted the Common Council of the city of Philadelp on Thursday, the sixteenth day of March, 19 the annexed bill, entitled, "An ordinal creating a loan for the extension of Water Works," is hereby published for put information.

AN ORDINANCE CREATING A LOAN F THE EXTENSION OF THE WAT

City Treasurer.

The principal of said loan shall be paya, and paid at the expiration of thirty years for the date of the same, and not before with the consent of the holders thereof; and to certificates therefor, in the usual form of certificates of city loan, shall be issued in su

Section 2. Whenever any loan shall made by virtue thereof, there shall be force of this ordinance annually appropriately. ated out of the income of the corrate estates, and from the sum raised taxation, a sum sufficient to pay the interest said certificates; and the further sum of the tenths of one per centum on the par value

RESOLUTION

TO PUBLISH A LOAN BILL.

Resolved, That the Clerk of Common Cou cil be anthorized to publish in two daily new papers of this city daily for four weeks the ordinance presented to Common Council of Thursday, March 16, 1871, entitled "An ordinance creating a loan for the extension of the Water Works." And the said Clerk, at it stated meeting of Councils after said public tilon, shall present to this Conacil one of eac of said newspapers for every day in which the

We are now offering the balance of the loan \$1,200,000, which is secured by a first and only on the entire property and franchises of the Co

At 90 and the Accrued Intere Added.

The Road is now rapidly approaching complete with a large trade in COAL, IRON, and LUMB, in addition to the passenger travel awaiting opening of this greatly needed enterprise. The is trade alone is sufficiently large to sustain the Rowe have no hesitation in recommending the Boas a CHEAP, RELIABLE, and SAFE INVERMENT.

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THE PENNSYLVANIA COMPA

CAPITAL \$1,000,000.

for which interest is allowed.

And under appointment by individuals, corp.
tions, and courts, act as

EXECUTORS, ADMINISTRATORS, TRUSTE
GUARDIANS, ASSIGNEES, COMMITTEE
RECEIVERS, AGENTS, COLLECTORS, ETO
And for the faithful performance of its duties
such all its assets are liable.

DIRECTORS. Charles Dutilh. Henry J. Williams, William S. Vaux, John R. Wucherer, Adolph B. Borie, Alexander Biddle,

JOHN S. RUSHTON & CO

City Warrants

PHILADELPHIA

No. 109 South THIRD Street MEMBERS OF STOCK AND GOLD I

DEALERS IN MERCANTILE PAPE GOVERNMENT SECURITIES, GOLD,

COMMON COUNCIL OF PHILADELPH

information. JOHN ECKSTEIN Clerk of Common Council

Section I. The Select and Common Coun-of the city of Philadelphia do ordain, That Mayor of Philadelphia be and he is here authorized to borrow at not less than par, the credit of the city, two million one hund and twenty-two thousand dollars for the furti-extension of the Water Works. For which in rest not to exceed the rate of six per cent-annum, shall be paid half-yearly, on the fi days of January and July, at the office of

amounts as the lenders may require, but not any fractional part of one hundred dollars, or one thousand dollars; and it shall be pressed in said certificates that the loan ther mentioned and the interest thereof are pays free from all taxes

such certificates so issued shall be appropriat quarterly out of said income and taxes to sinking fund, which fund and its accumulatio are hereby especially pledged for the reden-tion and payment of said certificate.

of said newspapers for every day in which same shall have been made. 3 17 2